than passing phases or temporary accretions, and that at the core, at the vital centre, there is a homogeneity, a harmony, of nature, which manifests itself in kindred hopes and aspirations ; and this belief alone begets true toleration. It springs not from inability, not from non-interference/ but from dispassionate equanimity, be the other man your adherent or your antagonist. Such toleration becomes a supreme duty even for the reason that God Himself adopts this attitude towards us. His is always the serene, tolerant method of evolution, from within, of the capacities of our common human nature ; not the rude, intolerant method of employing a super-incumbent will from without. Thus and thus alone is sweet harmony ensured also between soul and •soul. Sadi, the Persian poet-moralist, tells us a story that Abraham, the Hebrew Patriarch, received a wandering stranger who had sought refuge and shelter during a stormy night. As they sat to dinner, Abraham asked his guest 'what religion he professed ; to which the stranger gave the reply, that he did not accept the Jewish faith but was a fire-worshipper. Thereupon the Partriarch *'TheFriend of God'*—

instantly turned the stranger out of doors into cold and
gloom. But the story goes on that God appeared that night
to Abraham in a dream and said in heavenly accents,
'Abraham ! Abraham ! I have tolerated this man for ninety
years. Couldst thou not tolerate him for a single night ?'
Toleration is therefore a duty, a divine duty—the duty to see
brother-man from the view-point of eternity, to appraise
a co-child of God as his Author and Saviour would appraise
him.

Hence the religion of the Upanishads is not of an aggres-
sive and proselyting kind. The Rishis declare that religion
has not been the discovery of man but the self-disclosure
of God who has assumed the responsibility for fostering
the religious spirit in the bosom of each one of His creatures.
Therefore, notwithstanding all differences of time and tradi-